6-14-01

Sue and Curt, we've been travelling somewhat, but will be home much of the summer.

While in Dyersburg, Tn. I was handed the enclosed by the author, Carol Miller, who did this paper on Carl for a course at Harding Graduate. She wanted me to read it. I have read it, and I have written her that I am pleased she did this at Harding, which has been less than enthusiastic about what Carl stood for and did.

I told her I would send it on to you, for you would not only be pleased to see it, but that you were keeping a kind of depository of such things done on Carl.

Carol is a smart cookie, wife to minister (Bob) at Tucker St Church in Dyersburg. As she notes in her paper, she and Bob were w/Carl and Nell somewhat in St. Louis.

Our e-mail server went bankrupt. Our new address:

leroy.ouida@worldnet.att.net

Soldier on!

leroy

W. CARL KETCHERSIDE:
A MESSENGER WITH A MISSION

Leadership Emergence Pattern Paper

Presented to Dr. Evertt W. Huffard

Harding University Graduate School of Religion

Memphis, Tennessee

As a Requirement in

Course 590B

Spiritual Leadership

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by

Carol A. Schnaare Miller

November 30, 1995

Preface

My first exposure to W. Carl Ketcherside came during my first semester at St. Louis Christian College in the fall of 1976 as he spoke in chapel preceding the St. Louis Forum which was held on campus. Coming from an isolated, rural Christian Church to the big city, I was completely ignorant of his identity and knew even less about the Churches of Christ and the unity movement/controversy with which he was associated. What I saw in him was a wise grandfatherly man whose presence filled the room with joy and good-will, whose actions demonstrated compassion. What I heard from him so eloquently communicated were messages of sincere faith, resolved purpose, and a deep, time-tested relationship with Christ. Unlike many chapel speakers who hustled from the podium to receive their accolades and to converse with the faculty, Brother Carl mingled with students, giving hugs as though he was indeed greeting his grandchildren, and engaged in challenging conversations in the cafeteria if possible. In my four years at S.L.C.C., the days that Carl Ketcherside was on campus were anticipated by all.

Upon graduation, marriage, and ministry in the Hillsboro, Missouri (25 miles south of St. Louis), my husband, Bob, and I had opportunity to become better acquainted with Carl through a family in our congregation who knew him and Nell from their Flat River days and who had also been a part of the Oak Hill Chapel congregation in St. Louis. Carl and Nell came to Hillsboro on several occasions to speak. As the young ministry couple, it was our thrill to sit around the table at mealtime, listening to his enthralling conversations. From his vast experiences and keen intelligence, he could speak knowledgeably and humorously on any subject. More than once,

Bob has taken notes on napkins from his "table talks." I also recalled nearly being late to a meeting because we were having such a good time during the meal!

As the Cornerstone work was begun in the inner city, he kept us informed of victories and needs. The Hillsboro congregation sent food, clothing, and blankets to help the cause. We also joined with the mid-week morning Bible study held at the Oak Hill Chapel which drew an assortment of folks from the community together for sharing in the Word and in a carry-in meal afterwards.

In the three semesters we taught at S.L.C.C., we drew on Carl's gifts by making occasions to invite him to speak to the class. He enlivened every session with enthusiasm for the Lord's work and inspired young hearts with challenge and hope. Despite his constantly filled schedule, he made time to offer himself as a wise elder/shepherd/servant.

Through the years I have come to an awareness that W. Carl Ketcherside is a controversial figure, especially among the Churches of Christ. Before embarking on this project, I could again claim ignorance of the reasons. Indeed, it is ironic that one of the issues he most frequently debated was the propriety of the Christian colleges as an institute of the church when it was in the setting of the Bible college that I first heard him. Through the years he was invited to speak in every one of those institutes founded by Restorationists. His stance against them did not prevent him seeing the potential in young students/future leaders "on the cutting edge" of our changing culture and church practices. He was faithful in responding to the opportunities which God availed to him to use the gifts so mightily entrusted to him. His love for God and His children everywhere compelled him to go.

My purpose in this project is to examine his life's pattern in the leadership development rather than to critique doctrine. However, in reading some of the material written by those who

so vehemently labeled him as a heretic in their resistance to his understanding of grace, fellowship, and the unity of all believers, I find it difficult to balance it with what I know personally from his witness and of the fruits produced through his labors. His observation that "heretics are heroes ahead of their time" seems applicable.

Carl and Nell Ketcherside stand in my memory as the epitome of faithfulness and Christ-centered joy. I consider my exposure to their lives a positive process item, a divine contact which has encouraged my own spiritual development.

SUMMARY SHEET

William Carl Ketcherside became known throughout the Mid-west in the early part of this century as a "boy preacher" when at the age of twelve he began speaking to local congregations upon invitation by their elders. As a young man in his twenties, Carl traveled regularly as an evangelist throughout the United States and Canada as a recognized leader in the "loyalist" faction of the Churches of Christ. His bold verbal stances on issues of "extra institutions" such as orphan homes, missionary societies, and colleges and the "one-man" system of professional ministry gained him a reputation as an "anti" who opposed perceived moves away from the "primitive order" of the apostolic church. As an eloquent orator, debater, and journalist, Carl was frequently involved in the storm of controversy. As a gifted evangelist, he preached forcefully and baptized hundreds. Carl's zeal for the cause, his astute mind, tireless energy, and winsome personality endeared him to many to the dismay of others.

At mid-life, Carl experienced a life-changing spiritual encounter which rewrote his philosophy of the Christ's church and the emphasis of his mission. Repenting of his previous attitudes and efforts which contributed to legalistic sectarianism, Carl's purpose became that of an ambassador of peace, a messenger of unity and fellowship among all believers. The use of his gifts as wise and powerful speaker, teacher, and lover of souls were rechanneled into the original intents of the Restoration Movement, that of uniting believers in all the sects and building bridges instead of barriers. Through the years his influence expanded beyond the local rural congregations of Churches of Christ to national and international levels encompassing every ecumenical group, socio-economic and educational level. In addition to the spoken word, Carl utilized his writing skills in the production of his monthly journal, Mission Messenger, in numerous other journals and publications, and in his books. Indeed, W. Carl Ketcherside was a Messenger with a Mission of Unity.

Phase I: Sovereign Foundations/Foundations in Family and Faith

A. Early Childhood (1908-1916)

Birth: May 10, 1908 in Cantwell, MO
Reading at age 5.
Conversion of uncle, L.E. Ketcherside, and introduction to the Churches of Christ
Conversion of father, William Ketcherside
Establishment of local congregation
Daniel Sommer, first evangelist to visit congregation
William G. Wood, debater in Flat River

B. Uprooted (1916-1920)

Father diagnosed with "Miner's consumption"
Move to Marshalltown, Iowa; Carnegie library
1918 - move to Gilman City and Chillicothe, MO

C. Spiritual Stability (1920-1924)

Move to Pike Co. IL
Mother's attendance of meetings
Baptism at age 12

Phase II: Inner-Life Growth/Developing Evangelist

A. "Boy Preacher" Years (1920 - 1927)

One week after baptism, read scripture lesson
Two weeks after baptism, led in public prayer
J.C. Bunn announced that Carl would speak
Six weeks after baptism, delivered first message
By age 13, spoke in meetings in three states
Speech training by Miss Carmi Wolfe and victories in city, state, and regional contests
High School graduation
Topeka Business College
Quit job of six months to travel as an evangelist

B. Marriage, Family, Mission (1928 - 1931)

At age 19, met and married Nellie Watts
Move to Nevada, MO
1929 - Birth of son, Gerald Bernard "Jerry"
Continued travel as evangelist in California, Missouri, Iowa, Illinois, Kansas
1930 - Met Adam an George Bruce in Detroit; introduced to idea of going to Great Britain
1931 - Birth of daughter, Sharon Sue

C. Contributing to controversy (1932 - 1934)

The "Rough Draft" Controversy
Accepting the challenge to debate at age 24 (did not materialize): "zeal with little knowledge"

Signing against the "Rough Draft": identification with the "loyalist" sector opposing "one-man" system and favoring mutual ministry

III. Ministry Maturing/ Broadening Influence

A. Urban Experiences (1934 - 1948)

1934 - Move to St. Louis at age 26.
Involvement in church planting and training leaders
1938 - began publishing the Mission Messenger, a monthly journal
1939 - WWII preparation effort: urban and church growth
Six-week Bible training courses offered at no charge
1942 Webster Groves congregation planted
1943 Developed series of tracts
Began 30 minute radio program
1944 published E.M. Zerr's Bible Commentary
1948 - Wrote A Clean Church in one sitting

B. Within the Brotherhood

1. Mounting Opposition

Opposed as an "anti" against "extra institutions"
Demands from the "other group" to debate issues
Attempts to thwart trip to Great Britain

2. The Debate Years (1937 - 1953)

March 23-26, 1937 with Rue Porter on issues of orphan societies, missionary societies and Christian colleges
Dec. 16-19, 1946 with Dr. G.C. Brewer at St. Louis and Freed-Hardeman College on issue of Bible colleges
Fall, 1951 with G. K. Wallace on the "one man" system
June 30-July 4, 1952 "The Cow Pasture Debate" with Wallace
Oct. 26-30, 1953 with Wallace in St. Louis.
Nov. 26-30, 1953 with Wallace in St. Louis.
Dec. 1-4, 1953 with Flavil L. Colley in Dallas on "one man"system

C. International Influence (1947 - 1989)

Feb. 18 - May 3, 1947: First trip to Great Britain; toured congregations
Continued meetings in Canada
Feb. 8 - June 13, 1951: Second tour of Great Britain

IV. Life Maturing/Inner Transformation

A. "The Knock at the Door" (March 27, 1951)

Life-changing experience in Aborey, Ireland
Confrontation with the Word (Eph. 2:14; Revelation 1-3)
Isolation and Wrestling
Inviting Jesus

B. Prayerful Re-examination (1953 - 1957)

Research and study of scriptures and restoration writings
Isolation

C. Personal Resolutions (1957)

Repentance and release
Renouncement of Past
Resolved never to debate any brother
Resolved to work for unity of all believers

V. Convergence/ Reformation of Ministry

A. Public Renouncement of Past

Informing the local brethren
Informing the larger body: articles in Mission Messenger (Jan.'57 & '58)

B. Renewed Philosophy of the Church and Ministry

Denounced sectarianism
Fellowship of all believers; one universal body of Christ
Salvation by grace/faith in Christ
Nature of worship
Difference between the gospel and doctrine

C. Opposition/Accusations

Main opponents: E.M. Zerr, Roy Loney, and C.R.Turner
Literary battles
Handling conflict/loving opponents

D. Opportunities

1. With Independent Christian Churches and Disciples
2. Ecumenical/Denominational Discussions
3. Fellowship Forums
4. High school and college students

VI. Afterglow/Deepening Maturity & Expanding Ministry

A. Prayerful Vision & Preparation

1968 - Complete trust in God; Prayer for open doors
Studied issues of humanism and secularism

B. On College Campuses

Invited to every Christian college campus to speak
April, 1968 - addressed Harvard's Divinity School
Invited to Episcopal Theological School in Cambridge
Discussions with antagonistic faculty and students during student uprisings
State Universities

C. National and International Ecumenical Opportunities

1973: Unity Forums
1974: Christian Writer's Clinic
1974: Missionary Meeting in Brazil
Spoke for the United Jewish Men of St. Louis and the Messianic Forum
Attended the International Convention of Itinerant Evangelists in Amsterdam, Holland

D. To the Urban Poor

1983 - Founding of Cornerstone, an inner-city mission in St. Louis

E. Final Days

1988 - Nell's death: Grief and loneliness
Continued ministry
1989 - Engagement to Fran Woodside
Rest in the Lord - May 24, 1989 at age 81

TIME - LINE OF THE LIFE OF W. CARL KETCHERSIDE

I. Foundations of Family & Faith II. Developing Evangelist

/_____/_____/ 1908

1920 1934

A. Early Childhood
B. Uprooted
C. Spiritual Stability

A. "Boy Preacher" Years
B. Marriage, Family, Mission
C. Contributing to Controversy

III. Expanding Influence IV. Inner Transformation

/_____/_____/

1934 1951 1957

A. Urban Experience
B. Within the Brotherhood
C. International Influence

A. "The Knock at the Door"
B. Prayerful Re-examination
C. Personal Resolutions

V. Reformation in Ministry VI. Afterglow: Freedom in Christ

/_____/_____/

1957 1968 1989

A. Public Renouncement
B. Renewed Philosophy of Ministry
C. Opposition/Accusations
D. Opportunities Ecumenical Involvement

A. Prayerful Vision/Preparation
B. College Campus Ministry
C. National/International
D. Inner-city Ministry
F. Final Days

OVERVIEW CHART OF DEVELOPMENT PHASES AND PROCESS ITEMS

I. Foundations of Family & Faith

/_____/ 1908
1920

Boundary Events: Birth and Baptism

A. Early Childhood

Destiny Preparation: Conversion of uncle and father and introduction to "Campbellites" and Churches of Christ. Meeting Daniel Sommer as the first evangelist and William G. Wood, a debater of the sects.

Entry Context: rural village; mutual ministry congregations

Family Influence: Loving family despite hardships; Father's conversion; going to meetings and listening to daily Bible reading; mother's Lutheran background, eventual conversion against her father. Eldest child.

Basic Skills: Reading at age 5; read for his non-English reading mother; playing "church" with neighbors

B. Uprooted (1916 -1920)

Destiny Preparation: Father's health forcing them to leave lead mines and moving to other areas; Carl's exposure to people in several states. Father's work in mutual ministry in various congregations. Hardships during WWI and moving.

Basic skills: Carnegie library, able to read a book a day. Attendance at various one-room schools.

C. Spiritual Stability (1920)

Destiny Preparation: move to Pike County, IL. Supportive community and congregation. Father's continued teaching/preaching/Bible reading.

Obedience Check: Baptism

Entry context: commended for knowledge of Bible by adults.

II. Developing Evangelist

/_____/
1920 1934

Boundary Events: First speaking experience at age 12 and Move from Nevada, MO to St. Louis

A. "Boy Preacher" Years (1920-1927)

Leadership Selection: chosen to read scripture, pray, speak

Divine Contact: J.C. Bunn, Miss Carmi Wolfe, Arval Watts

Destiny Preparation: scripture reading, prayer; preaching in three states by age 13; Constant travel, meeting people, staying in various situations; oratory contests and training

Ministry Challenge: announcement by J.C. Bunn that Carl would speak before the congregation; invitations to speak
Ministry Task: evangelism
Ministry Affirmations: Approval of elders and invitations to speak
Obedience Check: quitting job to preach
Gift Mix and Development: Work gift cluster (Evangelism, oratory)

B. Marriage, Family, Mission (1928-1931)
Divine Contact: Nellie Watts, Adam and George Bruce
Destiny Preparation: Traveling constantly, meeting people. Meeting with the Bruces in Detroit who introduced need in Great Britain. Trip plans postponed due to Depression and WWII.
Family influence: marriage to Nell, birth of children; move to Nevada, MO
Ministry Task: traveling evangelist with the support of cooperative congregation

C. Contributing to Controversy (1932-34)
Literary Items: writings of Daniel Sommers, D.A. Sommers, the "Rough Draft" and response, various journals and editorials, personal letters.
Conflict: "Rough Draft" controversy; leadership in "anti" faction
Flesh Act: Prideful youthful zeal in outspokenness in controversy; judgmental, critical, Pharisaic attitudes; Pressing for general meeting in Kansas City; contributing to divisive spirit
Negative Preparation: role in controversy; facing opposition; later realizing the effects of actions and the pain of divisiveness.
Destiny Preparation: Conflict set the stage for debates and reputation
Integrity Checks: Handling of conflict
Patience Problem: Volunteering to debate

III. Expanding Influence

/_____/
1934 1951

Boundary Events: Move to St. Louis and Second tour of Great Britain

A. Urban Experiences (1934-1948)
Ministry Challenge: invitation to move to St. Louis; meeting the growing needs of urban center: planting new congregations; Bible teaching, training leadership; radio ministry, tract ministry. Increased travel throughout the United States and Canada.
Obedience Check: Decision to Move to St. Louis
Contextual items: WWII; shift from rural to urban settings; growth of St. Louis as urban center
Literary items: editing and publishing Mission Messenger; writing tract series; publishing commentary set by Zerr.
Ministry Assignment: Teaching Bible Study course
Gift mix: Word gifts of exhortation, prophecy, teaching, apostleship, evangelism

B. Within the Brotherhood: Leadership and Opposition
Conflict: opposition, debates, attempt to prevent/undermine trip abroad
Integrity Check: responding to supporters and contenders
Giftedness Discovery and development: Oratory, discernment, wisdom, study
Integrity Check: attitudes
Relational Insights
Obedience Check: continued preaching, meetings despite threats
Faith Check: saw that God used the opposition to maintain interest and to strength Beech Grove congregation and leadership
Negative Preparation
People/divine Contacts: Leroy Garrett, Church of Christ leaders

C. International Influence (1947-1989)
Expanding sphere of influence: throughout Great Britain
Divine Contact: Walter Crosthwaite
Divine affirmation: Completion of plans; thwarting the plans of the oppositions's intents to undermine Carl's influence among Scottish churches
Ministry challenge: request by Belfast elders for his return to assist evangelism in N. Ireland
Destiny Preparation: Stage set for return trip
Literary Item: wrote A Clean Church in one sitting
Negative preparation: example of opposition in East Kirkby of those who made personal deductions a test of fellowship.

IV. Inner Transformation

/_____/
1951 1957
Boundary Events: Life-changing experience in Ireland and personal resolutions for change

A. "The Knock at the Door"
Word Items: Preaching Eph. 2:14; Rev. 1-3
Destiny Fulfillment: second trip to Great Britain
Context Items: historical setting of Ireland, preaching in meeting house where Thomas Campbell served; the walk alone in the blizzard; the fireside talk with George Hendren
Divine Contact
Isolation
Spiritual authority insight
Inner Conflict: night of wrestling, crying
Challenge Cluster: prayer, faith, influence challenge, divine affirmation
Submission Cluster: spiritual authority insight, relational and ministry conflict
Spiritual Formation:
Life crisis

B. Prayerful Re-examination
Prayer
Inner conflict
Word Items: study of scriptures, early restoration writings
Isolation

C. Personal Resolutions
Ministry challenge
Obedience check
Integrity check: going public, being responsible to the eldership and congregations in St. Louis
Divine affirmation
Ministry Philosophy: complete change
Destiny Revelation

V. Reformation in Ministry

/_____/
1957 1968

Boundary Events: Going public with personal changes and deepened maturity with prayer and preparation to minister to college students

A. Public Renouncement of the Past
Ministry Challenge
Integrity check: informing the local body
Submission Cluster; authority insight, relational
Challenge Cluster
Literary Items; journal articles
Divine Confirmation: no one left the local body after changes
Bridging Guidance Pattern
Influence Challenge

B. Renewed Philosophy of the Church and Ministry
Spiritual Authority Insight
Ministry Challenge
Ministry Task
Influence Challenge
Ministry Structure insights

C. Opposition/Accusations
Conflict
Negative Preparation
Leadership Backlash: E.M. Zerr, close associate, and others considered him a traitor
Integrity check: accusations, misunderstandings, false rumors
Literary items; journal articles; rejections of Carl's responses

D. Opportunities
Divine Affirmation
Ideal influence-mix discovery: love gifts, word of wisdom
destiny Fulfillment
Ministry challenge: to go to those previously avoided and to students
Ministry Task: working with the Christian churches/Disciples

VI. Afterglow/ Freedom in Christ

/_____/
1968 1989

Boundary Events: Recognition of Deepening Maturity and Death

A. Prayerful Vision and Preparation
Prayer Power: for opportunities
Word Items: Study, research
Contextual Item; social unrest, especially on college campuses; humanism and secularism. Carl's age.
Gifted Power:relational skills, wisdom, relational skills
Networking Power: especially in Christian Churches

B. On College Campuses
Ministry Challenge
Destiny Fulfillment
Spiritual Warfare: battle for minds of youth, social unrest and disillusionment; rejection of Christianity
Ministry Affirmation: repeated invitations to numerous campuses
Ideal Role Discovery

C. National and International Ecumenical Opportunities
Divine affirmation: invitations, warm receptions
Destiny Fulfillment: Messenger of Unity
Ideal Role discovery/Influence-mix discovery: use of all gifts
Networking Power: invitations beget invitations, meeting people
Gifted Power: confrontations, conversions
Prayer Power : before and during engagements: for more opportunities
Love gifts: relational skills that spoke love

D. To the Urban Poor
Ministry Challenge and Task: new ministry to preach and provide for the poor; to love all men regardless of status
Prayer challenge: provisions for Cornerstone, for the souls of people in desperate situations

Faith challenge: to begin and continue the work
Spiritual Warfare: fighting the evil on the streets and in the homes
Ministry affirmation: success in teaching salvation; assistance of area congregations.
Gifted Power: love and word gifts

E. Final Days
Life Crisis: Nell's death
Ministry challenge and task: to continue
Faith challenge: dealing with grief and loneliness

NARRATIVE SUMMARY

William Carl Ketcherside was born the eldest child of William Ketcherside, a Scottish lead miner and agnostic, and Anna Marguerite Hansen Ketcherside, of German/Danish Lutheran ancestry. His early childhood evolved in the rural lead-mining village of Cantwell, Missouri near extended family. When his father's younger brother, Lewis (L.E. Ketcherside) converted to Christ, he influenced the whole village, including William. Through rejection by the Baptist tribunal and introduction to the "Sand-hillers" (a type of Campbellite) by a co-worker, L.E. associated with the Church of Christ and labored to establish a local congregation. Carl accompanied his father to meetings and sat at his feet for daily Bible reading. In those childhood days, Carl was exposed to the conservative branch of the Churches of Christ through the influence of evangelistjournalist Daniel Sommer and debater ~~William G. Wood~~.

Carl was recognized by some as an exceptional child because of his obsession with the written word. From an old catalogue and grocery items he learned words and was reading by age five. His love for books never diminished as he habitually read several books at a time.

By the time Carl's father was diagnosed with "Miner's consumption" (silicosis), commitment to mutual ministry was firm and he wrote for the location of a town with a congregation with whom he could serve. They left the mines and moved to Marshalltown, Iowa to work and assist a congregation. Carl was introduced there to a Carnegie Library where he read at least a book a day.

After moves to Gilman City and Chillicothe, Mo., the Ketchersides moved to Pike County, Illinois where William was invited to conduct meetings. Carl saw it as "an act of divine providence which caused us to move to that region" (p. 58) because of the impact that community had on his family. He continued studying the Bible, learning from his father, uncle, and those recognized as teachers. By age 11, Carl was commended for his Bible knowledge by adults. Carl's mother began attending meetings and was converted (despite her father's disowning her) through the efforts of Anna Schlieper, a German-Lutheran convert.

Carl was baptized at age 12. From this point his life changed and his course was set. One week after baptism, Carl read the scripture lesson; two weeks after, he led in public prayer and J.C. Bunn, an esteemed evangelist who led meetings in region, announced that Carl would speak in one month. At 12 years old, Carl spoke for nearly an hour on theme of "Counting the Cost". Immediately invitations came from elders of other congregations and Carl was speaking every Sunday. By age 13, Carl was scheduled for meetings in three states and had baptized several persons. Traveling by foot or by train and experiencing a variety of situations and people, Carl later credited this early training as preparation for a life of travel.

Another family move to Topeka, Kansas during his high school years placed him in contact with Miss Carmi Wolfe, a speech teacher who coached him to victories in city, state, and regional speech contests. After training in business and banking, Carl quit his job to pursue evangelism full time. At age 19, he returned to Flat River, Mo. to hold a meeting with Arvel Watts, and met his sister, Nellie, whom Carl married within a year. The newlyweds moved to Nevada, Mo. where he served as traveling evangelist in a cooperative congregation with mutual ministry. Their two children were born within the next three years.

Holding meetings throughout the country, Carl met hundreds of people, many of whom he would have contact throughout his life. Meeting Adam and George Bruce in Detroit introduced him to the situation in Scotland and paved the way for his later tours of Great Britain to strengthen brethren there in their desire for restoration of the primitive order of the church. He also met Daniel Sommer, editor of American Christian Review/Apostolic Review who decried "unlawful methods resorted to raise money for religious purposes", select choirs, instrumental music, missionary societies, the "one-man clergy system", Christian colleges, and who, in 1889 had delivered his document "An Address and Declaration" opposing four specific "corrupt practices". Later the "Rough Draft" controversy was fueled by Daniel's son, D. Austen.

At age 24, Carl emerged as "ringleader" in the resultant divisions over issues formalized by Daniel Sommer and in signing against the "Rough Draft, a journal article, and its supporters. Recalling his involvement in this division brought grief to Carl, especially after his change of heart. He wrote:

> "...division in the family of God has become so abhorrent to me I would like to forget my own unfortunate participation is it. . . . I was wrong in what I did. A lot of things I wrote and said in the time of tension were absurd. I do not try to excuse them on the basis of youthful immaturity. I was sectarian in attitude and filled with pharisaic pride. I helped to create another arrogant and hostile party even though I acted in all good conscience. That I became a recognized leader it was a tribute to my dogmatism and aggressiveness. I am ashamed of both of them. (p. 86, 93)

The move to St. Louis introduced urban work in a growing city during unsettled days historically. His work was to train men in use of spiritual gifts, teach Bible studies, and plant new congregations with nucleus along with his call to evangelism. In answering the call to reach to influx of new residents, Carl wrote tracts, spoke weekly on radio, and labored to establish new congregations. His ministry expanded to include publishing his monthly journal Mission Messenger which he and Nell maintained for 37 years and a commentary set by E.M. Zerr.

Carl's years as a recognized debater began with the 1937 debate with Rue Porter on issues of orphan homes, missionary societies and Christian colleges. He was 29.
In 1946 he debated Dr. G.C. Brewer (faculty member of Harding College) in St. Louis and at Freed-Hardeman College on issue of Bible colleges. Others included G.K. Wallace on the "one-man system" in 1951-53 and Flavil L. Colley. During one of the Wallace debates he met Leroy Garrett who became a devoted friend.

Preparations for his extended trip to Great Britain met opposition from "mainline" churches who feared his influence on the churches. Letters were mailed in mass to churches in Great Britain classifying him as "dangerous, divisive and destructive to the peace and welfare of the body of Christ."(p. 123)

An example of Carl's creative zeal was demonstrated aboard the Queen Elizabeth. While held an extra night in port at Southhampton, Carl mounted the platform in the huge dining area (without permission) to become self-appointed chairman of an open forum on world conditions, open to any man or woman who wished to participate. Discussions ranged from marriage, divorce, family responsibility, authority, and changes in moral ethical values.

During the tour of congregations throughout Great Britain, Carl sensed that "one of the

most significant periods of my life had suddenly ended." (p. 140) Elders in Belfast requested his return to help in the evangelizing of Northern Ireland. The stage was set for divine intervention. Opposition in East Kirkby from those who made the issue of bearing arms in time of war a test of fellowship exemplified "the danger of making test of fellowship out of personal deductions from the scriptures was brought home to me as I had never seen it before."(p. 148)

Return to the U.S. met opposition from John A. Hudson, J. A. McNutt, Harbert Hooker, and Sterl Watson involving the Beech Grove congregation near Paragould, Ark. who were hosting a meeting with Carl. "All this had kept the interest from waning and when I came for the Bible Study excellent audiences gathered every afternoon and night." (p.168)

Urgent requests for Carl to come to Belfast, North Ireland to calm the saints following an upsetting visit by another American who had insisted upon re-baptisms proved purpose for his 1951 return. Every night of his three month visits was filled. But March 27 marked the day of a life-changing experience which "was destined to completely re-orient the whole philosophy of my relationship to the kingdom of heaven." (p. 175) He considered it "a confrontation with the Living Lord . . . come as a flash of light in a crisis situation." In Ahorey, Ireland Carl spoke on Eph. 2:14 in the meetinghouse where Thomas Campbell has served. "He is our peace" repeated constantly in his mind throughout that day. After visiting with George Hendren he walked over two miles alone in a sweeping blizzard to his hosts' home as the words of scripture and the day's activities surged through his mind:

> "I have never experienced a greater sense of loneliness. It came home to me with force that I had never really labored for unity of all who believed in Jesus. I had actually, in mistake zeal, contributed to the fragmentation of the very movement which Thomas Campbell had launched with such high hopes and great promise. Instead of furthering the noble "project to unite the Christians in all of the sects," I had absorbed and sometime even gloried in a sectarian spirit. . . I found myself weeping and praying and making promises to "God of what I would do if my life was spared through His grace. The word grace came like a ray of hope... What I needed to make life worth living, to overcome my frustration, to rise above the futility of my own efforts was grace. In all of my forty-three years no other thought had ever struck me with such force." (p.177)

After wrestling and weeping all night, he began reading Revelation. The letter to the church of Laodicea reminded him of his plight as one "blinded by cataracts of pride, ambition and sectarian prestige." The answer to his longings came in the words, "Behold I stand at the door and knock. . ." and he realized that he had never once invited Jesus to come in to dwell in intimate relationship. After hours of meditation and "counting the cost", Carl responded according to the promise and "opened the door" to Jesus. At once he was overwhelmed with peace, joy, and transformation. He was also gripped by the powerful thought that he had no further enemies among the believers: "It stuck me like a flash that I could never again hate those whom He loved." (p.180).

1951-57 marked six years of prayerful re-examination. He called the years of '53-57 as "the four most formative years of my life." Study, deep meditation, and fervent prayer brought change. "They were years of fear mingled with faith. In them I came closer to God than I had

ever drawn before." This experience was often misunderstood as Carl eventually felt compelled by the Spirit to go among those he had previously accused, challenged and debated.

His study of scripture and research in every available early restoration journal led him to the conclusion that "no splinter of the movement was the one holy, catholic and apostolic church of God upon earth, and that all of our fragmented groups taken together did not constitute the body of Christ in its fullness." He reported much weeping and prayer, mistrusting his judgement; time of loneliness for "there was no one else to whom I could talk."

Additional months of introspection led to personal convictions about the error of his past teachings on fellowship with the resolve to "no longer try to make my increasing knowledge consistent with my past teaching." He reported new insights and freedom flooding his soul. Carl also resolved never to debate publically with any brother or represent any part, sect or schism. He resolved to stay where he was, regardless of what happened rather than to leave and cause more division. No division occurred in the St. Louis congregations he was serving at that time and he remained with them until his death. Going public with his new convictions meant meeting with the congregations he served in St. Louis and writing articles in Mission Messenger ("That They All May Be One" in 1957 and "Thoughts on Fellowship in '58). These articles represented "the burning of my bridges behind me" evidencing his commitment to fight against sectarianism.

Opposition came quickly from E.M. Zerr, Roy Loney, and C.R. Turner. The "first real test of my view that love was the ultimate dynamic which could maintain the unity of the Spirit in the bond of peace" came when E.M. Zerr intensely disagreed with him in his column in the Mission Messenger. Carl passed the test, extending love and acceptance with humility to all.

From this point, the opposition stood in the shadow of the spiritual gains. Carl was afforded increasing opportunities to speak throughout the U.S. and Canada, especially to groups in the Christian Churches and Disciples of Christ. Meeting "as friends not enemies", discussions were held, many of which developed into annual forums designed to increase understanding and unity despite differences. Ironically, many of the discussions were held on Christian college campuses and Carl welcomed the opportunity to speak to potential leaders of churches and communities. His conviction was strengthened during the late 1960's with the growing social unrest, the rise of humanism, and secularism. In speaking to young people at a Fellowship Forum in Columbia, Missouri where he addressed the college-university class, Carl became convinced "that the battle for the minds of men would be fought out on the university level" and that the "real enemy" were philosophies devoid of Christ. Carl committed himself to study these movements so as to be prepared "for the future combat." God provided opportunity for this prepared and able soldier to confront the enemy at Harvard, Cambridge, and numerous state and private universities.

In 1968 he noted: "It was about this time that I had matured to the place where I had learned to trust in God fully and completely." He continually offered prayers in situations of speaking and for open doors, resolving "to go wherever the opportunity was afforded and to do my best." He added: "That prayer opened up for me chances which were tremendous and for which I am humbly grateful."(p. 252)

Carl was invited to an array of large gatherings of believers form various denominations including the North American Christian convention as the first non-instrument speaker; the 1965

World Convention of Churches of Christ in San Juan, Puerto Rico; the Seventh Consultation on Internal Unity of the Christian Churches with men from the Independent Christian Churches and Disciples of Christ; Fellowship Forums; Unity Forums; Christian Writer's Clinic; United Jewish Men of St. Louis and the Messianic Forum; a joint rally of Protestant churches at Milligan Colleges, and to thousands of high school and college students.

In his later years, Carl remained in his prime. Convinced of his cause in Christ he pressed on. His word gifts only sharpened with use and people longed for the message of hope as those thirsting with parched spiritual throats. In 1983 Carl and Nell launched into another facet of ministry in serving the poor of the inner city with the establishment of the Cornerstone mission. Leroy Garrett noted that this work "appears to have captured his heart and mind more than any other task more than any he had ever set his hand to." He was compelled to offer good news to people everywhere.

The death of his beloved Nell, faithful companion of sixty years, brought extreme grief and loneliness to Carl's last months but still he pressed on, never slacking his pace. In 1989, Carl passed suddenly in his sleep to be with the One he loved and served. In his 81 years on this earth, Carl Ketcherside traveled locally, regionally, nationally, internationally preaching and teaching for the cause of Christ and the unity of His Church. He baptized hundreds, personally met thousands, and spoke to millions. His books, journals, and personal letters extended across the globe. The effect of his life and mission continues to ripple throughout the world.

(Page references refer to material quoted from Pilgrimage of Joy: An Autobiography of Carl Ketcherside, Joplin: College Press: 1991.)

Principles:

"cream rises to the top"

Leadership potential recognized and nurtured through the recognition of adults

"Scruples" p. 81

"Never been on salary nor charged for services. continued that practice through life. p. 85

Influence of strong personalities, political maneuvering, youthful enthusiasm and idealism in unity controversy p. 86

"One who is not free to make mistakes is not free to make anything else." 184

"Legalism leads to division. . . So long as men substitute love of law for the law of love trouble is waiting in the wings." 199

"a great many problems stemmed from the ambitions for leadership of men who allowed pride to rule their lives." 207

"The way to halt division was to stop dividing." 211

"our purpose should be to receive all whom God receives and as He received them" 213

"When problems arise, if one can avoid saying too much about them in their initial stages he will not have so much to retract later on" 215

"Human pride often interferes with our acknowledgment of wrong." 215

"All matters are better handled with cool heads and warm hearts than with hotheads and cold heart." 216

On "Heretics and Heroes": "a heretic is a hero ahead of his time." Everything that has been gained in religion has been gained by those accused of being heretics. Luther, Huss, Zwingli, etc. 229

"We are uncomfortable with men who want to scale the peaks; those who challenge us to think beyond ourselves." 243

"The demand for parrots has produced a lot of "chickens" among us." 243.

"Unity will never become a kind of organizational get-together. In the final analysis it is personal." 238

"I was not deterred by the attacks upon me. ...I recognized that it would be unsuccessful if I allowed myself to become ruffled or lost my ability to show love for those who counted themselves to be my enemies. I resolved to remain calm and cool under fire. Regardless of the misrepresentations of my position I must never stoop to the employment of such methods. It has paid off to be fair, just and equitable." 239

"It was war against brethren and is was much more appealing than war against Satan" 281

"Every time the culture altered division has occurred. 286

"I could not generally speak in church buildings as the sectarian spirit forbade that. In the divided condition of God's family I purposely opted for neutral locations since this would make it possible for all to attend regardless of conscience." 298

"I am convinced that our brethren would have settled their differences years ago had it not been for the fact that they were kept apart by professionals." 298

"By identifying new learning as heresy, one makes orthodoxy synonymous with ignorance. We mistake walking in Old Path with wallowing in the old ruts." 300

"It came to me that the reason these diverse people could come and hear me was because I represented no part or sect. I belonged solely to Jesus...I was simply a member of the fellowship of the unashamed. My only creed was Christ, my only law was love, I did not shrink from questions of anyone." 300

"I have an almost unconquerable urge to button-hole people on the streets and tell them about the grace of God. I'm drawn by a deep inner compulsion, a sense of destiny, a real deep-down feeling that makes me want to go down highways and alleys and compel them to come in," 32

"it is kind of frightening to think that all of us are leaving our imprint upon the record. It should make all of us a little more careful when we realize that years after we slumber in the earth men will borrow what we have said and use it to His eternal glory or to His detriment." P. 13 in letter to Leroy Garrett

Ministry Philosophy

"If Carl's view of ministry changed in those last years, I think it would be that he came to see a greater need to work among the poor and needy than among the established churches. He turned down invitations to hold seminars and give lectures in order to join Nell and others in passing out blankets, food, and clothing at Cornerstone. 11

Make nothing a test of fellowship that God has not made a condition for salvation. The only unity that is ever possible is unity in diversity. 17